God
954
Hat/Rey
94615

Digitized with financial assistance from

on 11 March, 2020

Processed at
The Preservation & conservation
Laboratory of
The Asiatic Society of Bombay
Date Aug.-2000.

REGENERATION OF INDIA,

BY

GOPINÁTH SADÁSHIVJI HÁTE,

DEWAN TO THE STATE OF PALITANA, KATHIAWAR,
PLEADER, BOMBAY HIGH COURT.

"*Numen Lumen.*"

94615

"This moment, O man, is thine, the next is in the womb of futurity, and thou knowest not what it may bring forth. Never, therefore, delay till tomorrow, what reason and conscience tells you ought to be performed today."—THE BRAHMAN.

BOMBAY:
PRINTED AT THE DNYAN MITRA PRESS,
BY N. W. GHUMRE.

1883.

Price 8 Annas.

Leon
954
Hat/Reg

"Suffer not gentle sleep to close thine eyes,
Ere thou hast thrice reviewed the labors of the day,
What hast thou learnt? What done? What duty neglected?
For the evil thou hast done, repent; for the good rejoice."

GOLDEN VERSES.

00094615

CONTENTS.

	PAGE
The Civilizing Forces	1
Sources of our Knowledge	1
Victories of Science	2
Stationary Civilization	5
Pleasures connected with the study of Science	5
The Social Force	6
Home	7
The Moral Force	8
The Religious Force	9
Ancient Civilization of India	10
India under its former Rulers	10
British Rule	12
British Merchants	12
British Philanthropists	13
Beneficial results of the British Rule	13
Results of the New Civilization	14
Popular Education	15
High Education	16
Parents	20
Public Munificence	21
The Public at Large	23
The Recipients of Public Education	23
Retrenchment of Expenditure	25
Native States	26
Government	27
Female Education	29
The proper sphere of Woman	30
Lady Teachers and English Education	32
The Zenana Mission and the Normal Schools	32
Native Ladies' Journal and Magazine	33
Sympathy of European Ladies	33
Nature of Elementary Education	34

PAGE

Diffusion of Cheap Literature 34
Scientific Education 37
Lord Ripon's Government 37
Capabilities of India 38
Schools of Technology and Agriculture 41
Scientific Magazines 42
Moral and Religious Education 42
Moral Instruction 43
Religious Instruction 44
The Native Church 48
Appeal to Educated Natives 49
Idolatry condemned 51
The Religious Duty of Man 58
Thanksgiving 58
Adoration 59
Prayer 60
Caste 65
Marriage Customs 67
The Zenana 68
Difficulties of Indian Reformers 69
National Character 70
Energy of Will 71
Moral Courage 72
The Theist's articles of Faith 75

REGENERATION OF INDIA.

BRETHREN,

We are living in an age of enlightenment and progress when mighty forces are at work everywhere for ameliorating the condition of the human race and for raising the human mind from the gross and debasing thraldom of ignorance and superstition, to the pure, refulgent and ennobling light of knowledge and religion.

THE CIVILIZING FORCES.

The civilizing forces that are thus agitating and upheaving society and leading it onward to a glorious future may be classified as the intellectual, the social, the moral and the religious.

They are not however distinct forces acting independently of each other. They all proceed from the general culture of the mind and heart and by their united action exercise a most happy influence over man and his future destiny. For the sake of analysing their several influences they are here referred to separately.

SOURCES OF OUR KNOWLEDGE.

All our knowledge is derived from two sources, sensation and reflection. As soon as the human mind

begins to germinate, it receives impressions of outward objects through the medium of the senses. After some time, as it grows on in strength, the principle of curiosity implanted in the human mind impels it forward to make itself acquainted with the nature and qualities of the surrounding objects ; in other words, it develops the faculty of observation. Later on, comes reflection or reason which leads the mind to inquire into the origin and causes of things and their relation to the outer and inner world, to institute comparisons and to turn that knowledge to account. This launches the human mind on a career of inquiry, research and reflection leading him on to discoveries and inventions in the physical world and the attainment of knowledge and the discernment of virtue and vice, good and evil, and the relations in which he stands and the duties which he owes to himself, his parents, his family, his superiors, his fellow-creatures and to his Maker.

Victories of Science.

In the domain of physical science, the human intellect has been enabled to penetrate the deep mysteries of nature, to possess its hidden and inexhaustible riches and to subdue and employ its mighty forces in countless and marvellous ways beneficial to man. The researches of modern science have enabled him not only to satisfy his natural wants but also to enjoy all the comforts and conveniences of civilized life ; to decorate and adorn his person with the finest and richest fabrics from the looms of Benares or Dacca, Paris or Liverpool, and the brightest gems dug out of the mines of

Golconda or Ceylon, Africa or Australia ; to erect buildings vying with each other in architectural beauty and splendor and embellish them with the trophies of modern and ancient art ; to transfer to paper, glass or canvas living likenesses of men and vivid impressions of natural objects and sceneries with a faithfulness of execution and a minuteness of detail that surpasses even the art of Raphael or of Michael Angelo ; to scoop out of a block of marble the living images of men to perpetuate their memories to distant ages ; to invent instruments from which he could draw forth the most thrilling and rapturous airs and melodies ; to view through the telescope the wonders of the starry firmament or to survey through the microscopic lense the hidden wonders of the animal and vegetable life ; to light up the night with the brightness of the electric fluid ; to penetrate the bowels and the darkest caverns of the earth in search of mineral wealth ; or to dive into the depths of the sea to bring out its pearly treasures ; to soar high without wings through the trackless regions of the air ; to steer through the pathless and boundless ocean against tide and wind ; to travel on land with immense speed through vast deserts and long mountain chains ; to bring down the thunderbolt of heaven to flash intelligence in time less than the twinkling of an eye to the distant and remotest quarters of the earth, and by wires and metallic reflectors to bring mankind within whispering distances of each other, and above all, to communicate his thoughts and feelings to distant nations and remotest ages and to confer on mankind the benefit of literature, science and religion. In the felicitous

language of Lord Macaulay this is what science by its inductive process has done for mankind. "It has mitigated pain ; it has extinguished diseases ; it has increased the fertility of the soil ; it has given new securities to the mariner ; it has furnished new arms to the warrior ; it has spanned great rivers and estuaries with bridges of form unknown to our fathers ; it has guided the thunderbolt innocuously from heaven to earth; it has lighted up the night with the splendour of the day ; it has extended the range of the human vision ; it has multiplied the powers of the human muscles ; it has accelerated motion ; it has annihilated distance ; it has facilitated intercourse, correspondence, all friendly offices, all despatch of business ; it has enabled man to descend to the depths of the sea, to soar into the air, to penetrate securely into the noxious recesses of the earth, to traverse the land in cars which whirl along without horses and the ocean in ships which run ten knots an hour against the wind. These are but a part of its fruits and of its first fruits. For it is a philosophy which never rests, which has never attained, which is never perfect. Its law is progress. A point which yesterday was invisible is its goal to-day and will be its starting-post to-morrow." Every day nay every hour, is bringing out some new ideas and startling inventions and discoveries into the world adding to the stock of material wealth and human happiness. There is no limit to man's energies in this direction. The field is as boundless as his aspirations. Inventions follow inventions, changing rapidly the material condition of man and raising him higher and higher in the scale of civilization.

I have here endeavoured to give you some faint idea of the unlimited power and control man's intellect is able to wield over the vast and boundless extent of the physical world and how he can manipulate and turn its mighty powers for the advancement of his material prosperity and the enlargement of his intellectual inheritance.

Stationary Civilization.

While mighty improvements and changes are thus going on all around, not to advance with the onward current of civilization is to recede, for no civilization can long remain stagnant without decay.

Pleasures connected with the study of Science.

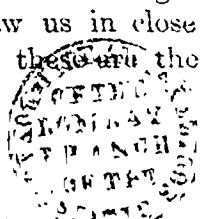
I have not dwelt above upon the pleasures—far purer and nobler than those derived from the gratification of the senses, which the study of the natural science affords to its votaries as you must have felt some of those transporting delights yourselves and as I could refer you to the very able and interesting lecture of Lord Brougham on that subject, in the introduction to his work on Natural Philosophy. The wide domain of knowledge does not as you know end with the arts and sciences. It includes within its ever widening area such subjects as literature, history, biography, law, political economy, politics, moral and mental philosophy, religion, &c., &c. The most ennobling and transcendant pleasures of man are derived from this source. Those of you who have gone through a course of these studies must have

experienced the delight with which you hailed every new idea suggested by these subjects, and with what eagerness you caught fresh glimpses of truth as they began to dawn on your growing intellects and how you have been thereby enabled to dispel the mists of ignorance and superstition that enveloped them before. Those students who have left the portals of their Alma Mater will find that they now enter the world with the vigor of manhood winged with new powers and aspirations to roam from field to field, to gather honey from every blooming flower in the great garden of knowledge and with an insatiable thirst to drink deeper and deeper at its ambrosial fountains. Knowledge in short, is like the nectar that exhilarates, vivifies and immortalizes life.

The Social Force.

The social force is directed towards moulding man into a good and loyal citizen, an honest and virtuous member of society and in uniting him into the bonds of social intercourse, sympathy, and love with his fellow-creatures. It leads the community to which he belongs, to devise means for alleviating human suffering, for checking vice and punishing crime ; to found schools and colleges for the diffusion of knowledge ; to frame laws ; to establish courts of justice for the protection of the rights of person and property ; to offer facilities for the growth of trade and commerce and in various other ways to promote its welfare and prosperity. There are several other bonds that knit man to man in fellowship. The benevolent impulses of his heart lead him to the good

of his species and they often manifest themselves in deeds of charity, in works of public utility, in acts of philanthropy, and measures for the advancement of his fellow-creatures in knowledge and religion. Each generation is thus continually adding to the stock of knowledge and laying mankind under immense obligations. There are other ties which draw us in close intimacy with particular individuals and these are the ties of friendship.



Home.

The strongest bonds however that link one being to another in sympathetic feeling is the tender, sweet and sanctified relations of the sexes, the sacred ties of family affection. In the domestic circle God has opened to man the purest and sweetest sources of enjoyment and happiness. Here woman, man's better-half—the partner of his joys and sorrows—the companion of his life—the ministering angel—reigns not with the rod of authority, but with the soft and pleading eyes of affection and with the tender language of love. Here all the sweetest fountains of man's heart well up and play in thousand jets of joy and happiness. What a treasure is that fond and devoted heart, what an earthly paradise is sweet home. The tender and affectionate look of his dear companion,—the ever watchful eye ready to anticipate and gratify his slightest wish—the rich music of her lips—the cherubin faces of his children, their sunny smiles, their juvenile mirth and prattle make him almost realize heaven on earth. They all go to his heart and cluster round it in thousands of pleasing

associations. To secure them from the storms and tempests of this life and to impart to them the priceless blessings of knowledge and religion becomes his care, his passion, the day-dream of his happy existence. It gives him as it were a new life, arrests his faltering steps in the path of vice, gives a strong impulse to his energies and makes him a useful and honest member of society.

To children home is always the lovely and joyous garden of Eden. How many delightful associations throng around that magic name ! It is a spot where the tender inspirations of our souls first sprout up ; it is a green house in which our affections are reared up—it is a training ground where are instilled into our minds those noble thoughts and aspirations which exert their happy influence over us and prepare us for the battle of life—a place where your return is always greeted with pleasure and joy. The social force therefore is a powerful agency in making man a honest and upright individual, a loving husband, a kind father, and a useful and respectable member of society.

The Moral Force.

The moral sense which enables man's conscience 'the light of God within him' to discriminate between right and wrong, to approve virtue and hate vice has a tendency to make man love truth and follow an upright, honorable and virtuous course of conduct. It weans him from the gross and debasing passions of his nature, such as anger, pride, revenge, envy and

lewdness, and elevates him to a purer, nobler and higher standard in life as he improves in rectitude and virtue.

The Religious Force.

Of all the forces that which exerts a mighty impulse in reforming and regenerating man and exercises the most ennobling influence over him and which secures to him his highest interest and happiness is Religion. It acts as a perfect leaven. It revolutionizes his whole character. From the moment man comes to the knowledge of his immortal existence and of the infinitely loving and merciful God, his Heavenly Father; of his unlimited goodness, wisdom and benevolence, which are conspicuous everywhere throughout the vast extent of creation; of his awfully pure and holy nature; of his almighty power; of his strict justice tempered with unbounded love and mercy to man and that his salvation and his glorious inheritance in Heaven can only be secured to him by sincere repentance, acts of piety and the love of God—then a new light bursts upon him, all his pride vanishes and on bended knees of wonder and prayer, he offers his thanksgivings, adoration and the worship of his pure heart, and supplicates for help at the throne of the Omnipotent. Then descends on man that flood of holy grace from God which purifies his heart and makes him a better man. Such is the grand dispensation which God has vouchsafed to every one of his meek, truly penitent and loving creatures.

"Cans't thou believe the vast eternal Mind
Was e'er to syrts and Libyan wastes confined?

Is there a place which God would call his own
Before a virtuous soul, His spirits noblest throne ?
Why seek we further ? Lo ! above, around,
Where'er thou gazest, there may God be found,
And prayer from every land is by His blessing crowned."
LUCAN'S PHARASALIA, b. 9.

ANCIENT CIVILIZATION OF INDIA.

Let us now take a short retrospect of the past and present condition of India to see how these forces have been acting on her and draw some conclusions as to her probable future.

When the rest of the world was enveloped in comparative darkness India could boast of a civilization that even now challenges the admiration of the world. She was the cradle and nursery of most of the arts and sciences that found their way into Europe—she enjoys a literature of the most fascinating power both as regards elegance of diction, and richness of thought, imagery and refinement of feeling, that can hardly be surpassed at the present day. She has been the great intellectual storehouse of philosophy, medicine, law, and religion. She built lofty palaces and temples when other nations lived in dens and forests. Though more than thirty centuries have rolled over this most ancient and marvellous civilization it still bears the proud marks of its triumphs and the stamp of its greatness.

INDIA UNDER ITS FORMER RULERS.

India was however unfortunately thenceforth destined to remain stationary and has greatly suffered from the oppression and tyranny of its Mogal and

Mahomedan conquerors. The Indian mind then appears to have fallen into a long lethargy of slumber, degenerating into gross ignorance and rank superstition and to have caught many of the vices of these rulers.

At the time when the British set their foot in India, its inhabitants were trodden down nationalities, galling under the yoke of priestly cunning and tyranny, sunk in ignorance, the priests having for centuries monopolized all the learning to themselves and jealously guarded its portals and shut out its blessed light from the teeming millions of its population ; there was not then that liberty of speech and thought—that security of person and property—that impartial and equable administration of justice which is the palladium and glory of the British Crown ; Caste with its giant power and hydra-headed forms stalked over the country exercising its most pernicious influence, tearing off and crystallizing society into infinitely small and intensely selfish communities, paralyzing its powers and bringing a number of evils in its train—gross ignorance about the properties of matter and the laws of the physical world and mental darkness leading to rank superstition and the debasing worship of idolatry and polytheism—the system of early marriages sacrificing the best interests of Indian youths and sapping their mental and bodily vigor and putting a stumbling block in their progress—adding too, while young, the cares of family, and turning their children into a race little better than pigmies,—woman immured within the prison walls of the zenana, groveling in mental darkness and condemned to perpetual widow

hood on the death of her husband—when man was surrounded with a round of ceremonies from the cradle to the grave and an effete and demoralizing civilization governed the nation.

British Rule.

But a new and glorious era has dawned upon India since its destinies were committed by an all-ruling Providence to a hardy, enterprising, highly gifted and civilized race from the far West. The British nation who, but two centuries ago, came out to India as a body of straggling merchants now, under the direct supremacy of the Queen of the British Isles, exercises a suzerain power over India which surpasses even the dreams of conquest of a Zengis or Akbar, and rules with moderation, wisdom and justice over a dominion nearly as wide as Europe excepting Russia, and containing about a fifth of the population of the world bringing their high and glorious civilization along with them into this country.

British Merchants.

Its enterprising merchants have spanned its harbours with ships and steamers that proudly sail on almost all the seas, bringing merchandise into the country and carrying its products into the most distant marts of the world, and have introduced into the country the machinery and many of the appliances of modern civilization. Its hardy sons have planted tea, coffee, indigo and other profitable industries, in the different parts of the country.

British Philanthropists.

Its philanthropists with a zeal most praiseworthy are assisting the general cause of education and enlightenment by the foundation of Christian Missions, by the system of Zenana instruction, by the establishment of Schools and Colleges for the education of boys and girls, by the general diffusion of knowledge by means of cheap, useful, moral and religious tracts and publications and in various other ways.

Beneficial results of the British Rule.

It is however the enlightened administration of the British that has laid India under a deep debt of gratitude. They have by the construction of Railways throughout the length and breadth of India, laid the true foundation of national prosperity. A Railway has been justly regarded as a true civilizing agent—as a pioneer of civilization. By means of railways in India new and increased facilities have been given to its trade and commerce to an extent unknown before. They have vastly developed old industries and opened new fields of labor, abridged distance, rendered travelling easy and rapid, and communication far swifter, thus bringing the distant parts of the country into happy contact with each other. The British Government have also everywhere established telegraphic and postal communications,—spanned rivers—constructed roads—dug canals—built docks—founded dispensaries and hospitals—conferred the benefits of a just and a wise rule—protected the liberties, rights and properties of the subject to an extent to which the former history of the country can bear no comparison, and what is of

the highest importance, established Schools and Colleges for deeply imbuing the Indian mind with the vivifying knowledge of the arts, sciences and the literature of the West. With a foresight remarkable to the nation, they have by adopting the English language as the medium of communication given the Indian youth the key to unlock those treasures of knowledge which contains the grandest discoveries in nature and inventions in arts and a literature in which some of the world's greatest thinkers, poets, and statesmen have recorded their thoughts and deeds. This contact with a high and new civilization has been the dawn of a new era in our intellectual social, moral and religious life—the forerunner of that great intellectual and moral enlightenment which is to bless the people of this country and make it one of the greatest nations of the world. The Indian mind roused from the stupor of ages, has now launched on a career of bold and independent inquiry and speculation.

Results of the New Civilization.

Wherever the new civilization has begun its work its mighty forces have attacked and in some instances leveled to dust the strongholds of superstition and idolatry which have before withstood the attacks of centuries and has turned the minds of men brought under its influence from all that is untruthful, unrighteous and debasing. It has made our rising generation a purer, nobler and a manly race. It has emancipated the female sex from her helpless and groveling condition of mental darkness to enjoy the light of knowledge and her proper position in society.

It has delivered the widow from the bonds of perpetual widowhood and the burning pyre—encouraged intermarriages and checked the evils of early marriages. The British Government to whom this country is a great trust may justly be proud of this noble work, which if carried on under a due and adequate sense of responsibility, will establish a very strong claim on the affections of the people and secure their lasting gratitude.

While felicitating ourselves on the happy results of the work of instruction carried on in our schools and colleges, we must not shut our eyes to some of the defects and shortcomings of our present system of education.

Popular Education.

One of the defects of our educational system is that very little attention has been paid to the subject of national education. It appears that nearly twenty-five millions of children of school-going age in India are suffered to grow up in mental darkness. This is, indeed, a deplorable state of things and loudly calls for strenuous efforts. The diffusion of the light of even a little elementary knowledge among the vast masses of our population is one of the noblest objects that can engage the attention of our Rulers. It is very certain that the foundation of our social progress can be secured only in a sound system of national education. 'The eye of all is learning. He of whom it is not is blind,' as a Sanskrit proverb says. It is true that there are large tracts inhabited by races which can scarcely be called civilized, and there would always be a large number of men even in the most civilized of

countries who, from the necessities of their condition, would be ever debarred from availing themselves of the benefits of education. When we bear in mind however the time that has elapsed since the experiment of Native Education has been earnestly tried in this country the result of the efforts in the cause of primary education have not been altogether discouraging. Government also by first wisely fostering high education have conferred the greatest boon on the people of India and have by that means, also very greatly facilitated the work of elementary education.

High Education.

It is to the high education that we must look up for the regeneration of India, for the intellectual, social and moral progress of the nation, and for their advancement in the scale of civilization. Learning has always spread from the few who hold a higher standard, to the many. If no higher level than the mass is attained who is to create the intellectual and vital soul of the nation and push it on? 'A little leaven, leavens the whole mass.' There is a Sanskrit proverb,

'Ekas chandrás-tamo hanti,
Na cha tárá ganair-api.'

which means 'One moon disperses darkness. It is not dispersed by hosts of stars.' The high education, thanks to the enlightened and far-sighted policy of the British Government, has been fruitful of results of the highest importance. To it we owe, the re-kindling of free thought and inquiry; the growth among our educated classes of the habits of self-reliance, industry, perseverance, honesty, integrity, truthfulness so charac-

teristic of the British nation ; the improved tone of the native portion of the public service ; the spirit of commercial enterprise and trade, the purification and refinement of our moral and religious feelings, in short, all those private and civic virtues which are to make India one of the greatest nations of the earth. To cite the eloquent language of Mr. Lethbridge, " For its enlightenment among the masses, for the development of its material resources, for its intellectual, political and social progress, and in every other way,—India's first great and urgent need—without which naught else will avail anything—is a numerous band of intellectual pioneers. These are the men who must be her instructors and leaders, her inventors and intelligent capitalists, her jurists and legislators, her scholars and savants, her philanthropists, her statesmen. These are the men who are to bring India into her proper place in the comity of civilized nations and to carry enlightenment to the dark corners of her land." Every educated Native would thus be a radient centre of enlightenment to all around him. Hand in hand with higher education, I hope and believe, the time is come to inaugurate a national system of education that shall be adequate to the needs of India and worthy of the civilization of the British Empire.

The Government of India have shown a wise appreciation of the responsibility for the education of the masses by appointing a Commission now sitting in deliberation at Simla to advise Government as to the best means of promoting it. If the extension of the national education is however to be attempted at the sacrifice of higher education by diverting to it, as some

have suggested, the public funds now devoted to the encouragement of the latter, the results would be in the last degree disastrous to the future welfare of India. And even if the shears of economy were applied in this direction the gain to primary education would indeed be trifling. No misfortune in my opinion can be greater, no policy so short-sighted and suicidal, if after so much care, nursing and expense, were we to cut off the main branches of that godly tree of knowledge which is circulating a new and healthy life into the nation. Or as the same writer Mr. Lethbridge has expressed it in another form:—"In going forth to battle with the ignorance of the masses is it wise to throw away the very weapons with which you must fight, to dismiss the very soldiers who must win your battles for you—would such rapid progress have been possible had high education been less successful? Who are those who are to go into the districts to diffuse a love for education and to foster it among the masses? Who are to be the teachers and the guides of youths." The higher education as remarked by Mr. Justice Muttusámi A'yyar of Madras is doing the important work of assisting primary education, first, by supplying a cheap agency competent to take up the management of primary schools and next, by producing men who start primary schools as a profession. Some of our educated men also as authors, translators, editors, lecturers, preachers are by no means unimportant agents in spreading popular education. The time is yet far distant when Government Schools and Colleges can be safely entrusted to the control and management of private

boards or left to the cold hand of public charity. Nor can we hope to gain anything by any increase of fees in the State Schools and Colleges which are already enormously high—far higher relatively than those in England and which are already pressing heavily on the students. We will, if we insist on increasing them have the misfortune of seeing our class-rooms empty and some of our promising scholars cut off from all the elevating influences of knowledge. Some of our high schools are nearly self-supporting and it is a principle unknown in any civilized country that the fees paid for higher education should support its machinery. The aim of every liberal-minded and enlightened Government should, on the contrary, be to afford every facility and to open the doors of knowledge as wide as possible to every student inspired with a love of knowledge and to allow him to drink deep at its ambrosial fountains. A lesson may to a certain extent be taken from the model Native State of Jeypur where no fees whatever are charged and the whole of the education is conducted at the expense of the State. It must not however be supposed that I am here advocating the abolition of fees altogether.

Whence it may be asked are the funds to come to enable Government to carry out a comprehensive system of elementary education? The only sources from which we may look for assistance are (1) The Parents (2) Private Munificence (3) The Public at large (4) The Recipients of public education (5) Retrenchment in existing expenditure (6) Native States (7) Government. I would now crave leave to refer to the

kind of assistance reasonably to be expected from each of these sources in their due order.

Parents.

"Nature" says a French writer "itself points out that the highest degree of responsibility in the education of youth belongs to parents. The children are their debtors either for existence or training; and they must be content therefore, to add to their cares the heaviest but the most honorable of all—the care of giving education, a charge which when accepted in a right spirit, becomes its own reward and proves a source of happiness and pride to those who are entrusted with it." Parents should not therefore be backward in conferring on their children the priceless blessings of education, and should not grudge to pay a moderate fee graduated according to their condition in life for the immense benefit their children would derive therefrom, when hundreds and thousands of Rupees are drivelled away on vain shows and ceremonies. Their children ought to be to them ever a most precious and sacred trust, and they should be prepared to make every sacrifice for adequately discharging that trust. Those who are indifferent to the education of their children ought to take a lesson from the highminded mothers of two of our eminent citizens, the late Dr. Bhau Daji and Professor Dadabhai Navroji, the mother of the former toiling day and night at the grinding mill and the mother of the latter seen carrying a pitcher of water over her head through the public streets, to eke out a scanty pittance for the support of their sons while at school. Many of the parents who fritter away their time in unmanly ease and frivolous

pursuits would do well to spend it in looking after the home education of their children and in exercising a healthy influence over them.

Instead of an uniform rate of fees I would recommend a scale of fees for the students attending our Schools and Colleges graduated to the condition in life of their parents, according as they belong to the rich, middle or lower classes, exempting all such whose parents are really unable to pay the same, the classes being distinguished by a fixed scale of incomes.

A vast majority of the population of India being however poor, we may in vain look for any great assistance from this quarter until the people advance in material prosperity.

One advantage we may hope to gain at no additional expense is by spreading the cost of education over a wider area. This can be done (1) by admitting free a number of boys to our existing schools as well as the Matriculated students into our Colleges, such as are really poor (2) by our school-masters and educated men diffusing a love among the people by constantly lecturing them on its benefits (3) by admitting along with the educational authorities local boards into the control and management of the schools thereby enlisting their warm interest and enthusiasm in their success.

Public Munificence.

Some degree of aid can be secured from this source. To the spirit of public munificence of some of our countrymen we owe the existence of several im-

portant public institutions. But to call forth actively this munificence Government must come forward liberally to supplement that aid from its own coffers. For every sum contributed by private benevolence Government should at least be prepared to advance a similar sum from the Imperial Treasury. Government ought to acknowledge the gift also in a suitable manner. Titles and other distinctions are more deserving in the case of these benefactors of mankind. A new order for India can be specially created for the sake of these men. A gold decorative medal with an inscription "The *Friend of the People*" will, in the opinion of many, shine with a brighter lustre than any of the Stars of India. Deeds of benevolence commend themselves and do not stand in need of any such incentives in many cases. It will require no very great efforts to draw out some portion of the selfishly hoarded money of our countrymen or to divert the funds now given away to less deserving charitable objects to such noble purposes. To accomplish this our educated men must come in frequent contact with our wealthy merchants and enlightened Chiefs and Sirdars. There should be formed Committees of highly respectable and influential citizens who should pledge themselves to the public to administer properly any charitable funds that might be entrusted to their care. Let their names and objects be as widely known as possible. We have been complaining of the less frequent social intercourse between us and the Europeans, but the gulf is as wide, I am sorry to say between the educated natives themselves and between the latter and the members of the other classes of our community This

apathy should not be suffered to exist and sooner the gulf is bridged over the better. Let us have Clubs. We may then unite more heartily in carrying out many of the projects for public good with advantage and better success.

The Public at Large.

The Public must come forward to strengthen the hands of Government in this matter by submitting to some additional burden of taxation on this account as their well-being and safety is endangered by allowing so many as twenty-five millions of children to grow up in rank ignorance and superstition. The control and management of our primary schools might gradually be left to Municipal bodies and they should be allowed assistance for the purpose partly from a slightly increased Educational Cess and partly from the Imperial Treasury.

The Recipients of Public Education.

It is the sacred duty of those who have received education at public expense to make an ample return for the benefits they have so derived. Let them remember that it is a debt they owe to society and it should be the best endeavours of their lives to discharge the same. Let them not forget the fact that in adorning them with the costly gifts of education and in affording them the means of enriching themselves, the elementary education of thousands of poor scholars has been sacrificed. Let them treasure within their hearts the precious advice of our late Governor, Sir Bartle Frere, to the graduates of our University, on the occasion of the Convocation in 1862. "Re-

member, I pray you, that what is here taught is a sacred trust confided to you for the benefit of your countrymen. The learning which can be imparted to a few hundreds, or at most to a few thousands of scholars, must by you be made available through your own vernacular tongues to the many millions of Hindustan. The great majority of your countrymen can only learn through the language which is taught them at their mother's knee and it must be through such language mainly that you can impart to them all that you can communicate of European learning and science." I know some of my educated friends have been earnestly laboring in the cause of enlightenment and reform, but there are hundreds of others who have not yet thought of repaying the debt they owe to society. Let what I have said above fire them with a zeal to do good to their fellow-brothers, to assist the struggling scholars and to extend the blessings of knowledge far and wide among their ignorant countrymen.

Every student that has been educated at public expense should in the present exigency be made to repay gradually to some extent the money spent on his education in one of the following two ways (1) either he should after he passes his matriculation examination or at his option after he takes up a degree, should undertake to teach other youths gratis for one year, such of the students as are poor being provided with small stipends sufficient for their bare maintenance during that time, or (2) if it is more convenient to some of them they should contribute to the educational funds, say five per cent. of their pay or

income for a period of five years from the time they begin to earn. In the former case the time required for a course of study up to the Matriculation Standard may be shortened by one year by making the transfers from class to class more speedy. We can thus have every year in this Presidency a gratuitous teaching staff of from two to three hundred young men in which case we need not despair for the cause of elementary education. It would be productive of so much good that one can hardly form an idea. Some of the higher graduates can be usefully employed on the translation of works in foreign languages into their own vernaculars. This puts me in mind of the practice resorted to in ancient times by the Shastris or Gurus in teaching the Vedic lore to their pupils. The *Guru* taught his pupils in those days *gratis* on each of them taking a solemn vow that he in his turn would teach a number of others gratis. In this way, the Vedic learning has been preserved and handed down to us through a number of centuries from mouth to mouth. If now a similar vow is exacted from our under-graduates and graduates the result would be far beyond the expectation of the most ardent advocates of education.

Retrenchment of Expenditure.

I am of opinion that the very costly machinery of supervision can in a large measure be done away with or at least that work could be substituted by cheap agency. With a Minister of Public Instruction for all India and local boards chiefly composed of our University Fellows and others taking a deep interest in

such matters we ought to be able to make a good progress. What we want in our present state of education is a number of Schools and a staff of efficient teachers and less of the costly supervision. We shall find many educated men willing to undertake those honorary duties. The ranks of our teaching staff in our High Schools and Colleges can also, with the exception of the Professors of English Literature and Science to keep up the connection with the current and progress of thought in Europe, be worthily filled up from among our most successful graduates. I would counsel against any retrenchment in the existing Scholarships given to the poor deserving Scholars by which we are educating the best talent in the country. I would however suggest the refunding of the money spent on these Scholarships in after life during the good circumstances of the holders which may go to help additional meritorious Scholars.

Native States.

Considerable quota to the cause of general education and enlightenment is expected from the Native States, who having enjoyed peace and tranquillity for a number of years under the benign protection of the British Power are I am glad to say growing in prosperity and are in the possession of considerable wealth. They owe it as a most sacred duty to the Mighty Giver of all bounties and to their subjects whose destinies are committed to their care to spread the blessings of education far and wide within their dominions. They are engaged I am glad to observe in a generous spirit of rivalry and the most honorable

emulation in vying with each other in improving their States. They are probably waiting for the friendly example of their allies the British Government to follow them in an extensive and liberal scheme for the education of the masses under their care. Whether in opening technical schools or agricutural colleges, polytechnic institutions or schools of arts or in helping the translation of foreign works or in founding libraries or establishing boys and girls schools or engaged in the work of the diffusion of cheap literature throughout their territories or in sending a batch of educated men to some of the seminaries of Western learning for acquiring scientific knowledge or to serve as apprentices to the several arts and trades there, the Chiefs would be doing a most important service to the cause of general enlightenment and philanthrophy.

Government.

The assistance from all other sources however dwarfs into insignificance before what we ought to expect from the paternal and enlightened Government which now rules over the destinies of two hundred millions of the population of India, covering an area as wide as the whole of Europe without Russia and enjoying a net revenue of Rupees 44,24,41,000. What a pigmy is to a giant, so are the efforts of the people in the present state of Indian society to those of Government. The Parliament of Great Britain gives every year out of the Imperial Treasury to the Colleges of Ireland, with only one-fortieth of the population of India about as much as is expended by the Government of India on all the Colleges of India. Only a year ago the Royal

University of Dublin had the good fortune of receiving an imperial grant of a sum which is more than double what is annually spent on the State Colleges of either Bombay or Madras. To come nearer home with one single stroke of the pen the Government of India gave up the import duty on English cotton goods which annually yielded a revenue to India of nearly a crore of Rupees although that sum could hardly have been spared in the existing financial condition of India. Nearly twenty crores have been expended out of the revenues of India on the late Afghan War for guarding as it is said the frontiers of India against Russian aggression, but in reality for the vague prestige of the British name which if it had been spent on the welfare of the people of India, would have secured a frontier line much more durable and permanent in the hearts and affections of the people, that might have defied the most daring attacks of a Russian autocrat for a century yet to come and that too, while securing the lasting gratitude of the Indian nation. When crores and crores of Rupees have been expended on wars like the Abyssinian Expedition, the Burma War, the Crimean War, the Indian Mutiny, the Afghan War and the Egyptian War, within the short space of thirty years, admitting even that they were undertaken on justifiable grounds, would it be unreasonable to ask a fraction of that money say a few crores adequate to the needs of this vast Empire in doing battle with the more formidable foes of India, and that too in the very heart of it, ignorance and superstition ? One fiat of the Government of India, like a magic wand, is sufficient to remove all the

difficulties from the path of popular education. Would it be too much considering the grand object to be attained to add even a few crores to the already existing national debt. What misanthropist would object to the application of a sum to such an object of the highest importance to the welfare of the Indian nation.

Female Education.

The next great question is the way in which popular instruction is to be imparted. It will, I think, be admitted on all hands, that the subject of Female Education will claim the foremost and most prominent place in the scheme of national education as being the basis of every true enlightenment and social progress. Our very first knowledge is derived from within the sacred precincts of home. The new-born babe as soon as it comes into the world instinctively turns its eyes to the face of its fond mother. In a short time he begins to look to its mother as the source of all his joys and happiness. That feeling grows on with his growth. It colors all his thoughts and sentiments. To no earthly divinity is he more willing to bend the knee of obedience and worship or hang with rapture on her sweet and honied words. She is his presiding genius, the joy of his bright and happy existence. One kiss from his mother made West a painter. No pupil is more docile and eager to learn as from her. And no master is so kind and loving as the mother. Her mere will is as a law to him. She it is who for the most part forms the habits that cling him through life and moulds his character. Her

soft, loving and truthful nature surrounds him with a halo of bright and healthy influences. He grows up in the sunshine of her love, in the purity, refinement, and moral grandeur of her nature. How great then is the necessity for intellectual culture in a being who is to play so important a part in the training and morals of her children. The biography of the most illustrious men of all ages proves the truth of the remarkable fact, that those who have been eminent for goodness, greatness or virtue, have generally owed their excellence to the teachings, the example or the influence of mothers. In saying so it is but repeating Napoleon's famous answer, who when asked what France most needed for her advancement, gave the laconic but sufficient reply, 'mothers'! Instances of hundreds nay thousands, can be quoted of those who have been benefited by the care and instruction of their mothers. Regard must be had also to the duties which she is destined by nature to fill.

The proper sphere of Woman.

The proper sphere of woman's action is home and there alone she can, with benefit, exercise the soft influences with which she is destined by Providence to grace and adorn it. That most philanthropic lady, the late Miss Mary Carpenter has thus correctly described the true mission of woman. "We wish her to make a good help-mate to her husband; we wish to make her specially a good mother to her children. We wish that she should be centre of the home, and shall infuse a life and refinement into it, that she should understand how to order it well, and to discharge all domes-

tic duties. But in order to do all these things she requires to be well educated ; she requires to be able to sympathise with her husband, she requires to be able to draw and train the minds of her children. We have therefore always considered as a matter of the highest importance that girls should be well trained, not superficially, but that their powers should be stimulated ; that they should be prepared to take a lively interest in all that is good and true, that their morals should be very carefully attended to, and they should be enabled to shed a right influence on the children whom God has committed to their care."

" Some of the poets have bent the knee of adoration to woman. Not woman in whom is centred all that is truly noble

> ....." nobly planned,
> To warn, to comfort, to command."

not woman in her intellectual greatness, moral grandeur, but as a dead piece of sculpture, with no excellence save the charms of ephemeral external loveliness. From such adoration, woman conscious of her own dignity, will herself turn away, as from base flattery and false worship, man wants a companion not an artist, not one who can merely paint and play and dress and dance, but a being who can comfort and counsel him ; one who can reason and reflect, and feel, and judge, and act ; one who can lighten his cars, soothe his sorrows, purify his joys, strengthen his principles, educate and train his children." I hope the day will not be far distant when in our domestic circle we shall see the glorious spectacle no less beautiful and happy than that

which adorns Christian homes of a Hindu wife taking her proper place as a help-mate and companion of man, infusing life and shedding refinement about her—of Hindu daughters taking a lead in every work of enlightened philanthropy—of Hindu children learning at their mother's knee the knowledge of the one true God, the loving and merciful Father.

Lady Teachers and English Education.

I do fervently hope that two of the very valuable suggestions made by Miss Mary Carpenter in connection with the education of girls should be earnestly carried out. First, that the girls as far as possible should never be taught by male teachers as they cannot acquire those soft feminine graces and gentleness and refinement of manners which female companionship can alone secure, and secondly, that they along with their vernacular studies should be taught English as a second language as placing in their hands the key of those treasures of knowledge which contain the brightest gems of Western thought and feeling. In the case of a lady teacher there is also the advantage of no small value, of the girls being allowed to remain much longer at school.

The Zenana Mission and the Normal Schools.

The Zenana instruction is doing its most useful work among our ladies and deserves to be supported and encouraged, and its efficiency increased. To be successful the lady teachers must have a good knowledge of the vernacular languages. The want of respectable and well-trained female teachers is how-

ever greatly felt and it only could be supplied by the establishment of Normal Schools in some of the great centres of our population.

Native Ladies' Journal and Magazine.

I should also like to see a Native Ladies' Journal and a Native Ladies' Magazine in the vernacular, the former published daily and the latter every week conducted by able writers and largely contributed by some of our best *literati*. These should be as cheap as possible to secure a wide and extensive circulation. There are a very few books worth reading in the vernacular languages. It is the only way of disseminating useful knowledge among our women and carrying its light to the inmost recesses of the Native homes Both the public and Government should come forward with liberal aid in assisting this undertaking. May I appeal to the generous feelings of my philanthropic Countrymen and the Native Chiefs and the British Government in this matter in vain? No. The matter requires to be simply brought forward to their notice to excite their generous impulses.

Sympathy of European Ladies.

The cause of female enlightenment would derive great support by the sympathy of European Ladies No doubt they will find some difficulty in entering into conversation with their sisters of the East except through the medium of interpreters. That duty would however be cheerfully accepted by the native friends of female education. Their presence on the occasion of the distribution of prizes and other interesting social

gatherings will enliven the meetings and give moral support to the cause. I am sure they will be amply repaid for the trouble by the grateful looks of the little girls and the expressions of warm feelings on the part of the Native Ladies. I am much gratified to learn that many European Ladies occupying a high position in society are truly anxious to do anything in their power to promote the cause of female education, but they feel a sort of natural delicacy in offering their help until asked to do so. The well-wishers of the cause of female enlightenment should therefore make it a point to invite these ladies to such assemblies.

Nature of Elementary Education.

It is not my intention to dwell on the nature of the instruction to be imparted in our primary schools. The course need not, for the present, extend beyond reading, writing, and arithmetic with a little of geography and history. Native system of book-keeping being added as an optional course. I believe that when once the desire for knowledge is excited in the minds of young persons, whether boys or girls, they will persevere in improving themselves. In this as in all other departments of learning the selection of efficient and zealous teachers to undertake the work of instruction is necessary. They should always be chosen for their merits and moral conduct and not through relationship or patronage.

Diffusion of Cheap Literature.

This though a potent agent in the education of the masses has excited but little attention. The

printer's art has been marked by thousand victories over science. Its success in diffusing the light of knowledge to the remotest corners of the land is not the less wonderful. Born out of the womb of the glorious Reformation she has proved the benefactress of humanity in a variety of ways ; by rescuing from the destructive hand of Time the stores of ancient wisdom and learning ; by fighting out the glorious battles of liberty and freedom ; by facilitating national intercourse, developing natural resources, surrounding mankind with a multitude of comforts and refinements and bringing education within the reach of the humblest labourer. Where are our penny magazines and penny newspapers similar to those which supply the millions of the poor of Europe and America with an intellectual treat ? Cheap books, magazines and newspapers constitute the chief intellectual wealth of a nation and the more widely therefore they are circulated the farther and most distant would they carry the rays of civilization. No one in our days of steam and electricity can form any adequate idea of the intense activity of the human mind that pervades the Western world and the wonderful rapidity by which knowledge is communicated. It can only be formed by personal observation. The daily circulation of the *London Times* alone is 85,000 ; that of the *Standard* 1,45,000 ; of the *Daily News* 1,25,000 and *Telegraph* 2,00,000, and all these papers are read over the United Kingdom within a few hours. Not having the statistics of the journals and periodicals published in the metropolis of the United Kingdom at hand, I content myself with giving a list of those that are published in the French Capital.

The Parisian Press now numbers 1190 Journals daily, weekly and other periodicals and including 49 political newspapers. Of these 153 are devoted to commerce and finance, 139 to light literature, 134 are technological and industrial, 104 legal, 90 literary and biographical, 71 religious, 50 medical, 49 scientific, while 39 are generally amusing, 23 sporting, 18 artistic, 17 theatrical, 15 musical and the rest belong to military and naval, agricultural and miscellaneous subjects. This is what is published in a single city and not even in the whole of France. What must the mass be then if we include Great Britain and America. We have books written in the English tongue embracing all the departments of knowledge that will fill up several of our Town Halls. One stands quite struck with amazement and admiration at this huge monument of human industry and intellectual activity. What an influence it is calculated to exercise over the minds of the people. Have we anything worthy to boast of this high standard of civilization ? A mere glance will show how very wide is the door for improvement in India. The rapid progress which the mass-education has made in the United States is owing chiefly to the diffusion of cheap literature and the marvellous development of its commercial and railway enterprise. The people by publishing the works of all eminent British authors in a cheap and popular series without regard to their copy-right have brought them within the reach of the humblest labourer. I would not for my part like the British authors to be deprived of the well-earned fruits of their labor, but it is possible to make some favourable arrangements with them mutu-

ally benefiting each side so far as India is concerned, the wide circulation owing to cheapness bringing them larger profits. Government should also reprint in cheap series the works of standard authors whose copy-right has already expired.

Scientific Education.

It is by her unrivalled excellence in arts and the unsurpassed manufacturing skill and industry of her people that England has become the wealthiest and the greatest country on the face of the earth, and it is the spread of scientific education among her hardy sons that has greatly contributed to that glorious result. It is the main-spring of her wealth and greatness If India is ever to rise in the scale of nations it will only be by the encouragement of this kind of education.

Lord Ripon's Government.

It must be regretted that though India has come into contact with England for upwards of four centuries still very little or nothing should have been done to encourage her industries and manufactures until very recently that high-minded and noble Statesman who now rules this vast Empire as the responsible representative of that Most Gracious and beloved Sovereign the Queen and Empress of India saw this India's greatest want and has lately directed his attention to it. If this noble Lord were to discharge his duty in right earnest in connection with the accomplishment of this grand object—without which India can never

hope to be great, he would be earning the eternal gratitude of the people of India and entitle himself to be considered as its Saviour. He has already conferred two very great boons on the people, that of Local self-Government and of finding a local supply for the demands for the stores consumed by the State departments, but the great step which yet remains to be taken is the introduction into this country of the knowledge of the new and most useful arts and manufactures of the West.

Let his Lordship direct his sole attention to those measures which will make India a great manufacturing and trading country. It alone will require all the power and strength of his great mind. It is chiefly to the exertions of one of her sons—who by right of birth succeeded to a throne that Russia principally owes her colossal greatness. It will solve the great problem of India's growing poverty and make it a bright and flourishing dependency of the British Crown.

Capabilities of India.

Bountiful Nature has provided India with exhaustless resources that combined talent and applied knowledge would turn into immense national wealth. She has rich mines, a fertile soil, large forests, and splendid navigable and irrigational rivers. It only waits the hand of practical science to turn them to account. Those who have carefully watched her trade are surprised at the rapid strides it is making in the cotton, seed and wheat trades and in her tea, coffee and

indigo industries. Some of her more enterprising sons have established cotton-mills, paper, leather and soap manufactories. The discovery of coal mines in Central India has inspired the hope of new manufacturing industries. Compared to England we are as yet quite in the infancy of our progress and it must be remembered that we have to compete very keenly against the skilled labor of the West in the marts of the world. The most prosperous of the industries should be first encouraged. Three ways suggest themselves by which we can begin work in this direction. (1) By sending some of our best educated youths after undergoing a course of scientific training in this country to acquire the knowledge of some of the important trades and manufactures in Europe and America (2) by attracting British Capital to this country which is either lying idle or seeking good investment (3) by 'setting free' some of the Government moneys locked up in Railways, Harbours, Canals and other Reproductive Works.

The Chinese and Japanese Governments have, for the last twenty years, organised efforts to send every year a batch of their most promising youths to acquire a knowledge of arts and trades in the seminaries of Western learning with the most fruitful results. Moved by a laudable impulse the Government of India ten years ago in Lord Lawrence's Viceroyalty, whose memory is deeply revered all over in India, sent nine graduates to England to qualify themselves for the higher professions, but for some reason or other best known to themselves the project was nipped in the bud. The carrying out of

this scheme would require an outlay that Government, the Native States and our princely merchants can alone be able to meet. Our Native Chiefs who have enjoyed the blessings of peace and prosperity under ægis of British Power might well be called upon to co-operate actively with Government in a matter which is of the highest importance to the welfare of their subjects as well as to the people of India.

As to attracting British Capital to this country the suggestion of Colonel Olcott is deserving of consideration. "We have only," he says, "to unite into clubs and committees to find out where capital can be profitably employed, and to spread the facts before the western nations. In London alone there is lying in bank vaults idle capital enough to set every possible Indian industry on foot. Those acute and daring English merchants and capitalists ransack the world in search of opportunities to earn interest on their surplus incomes. Turkish bonds, Peruvian railways, Egyptian consols, Bohemian glass works, American schemes, are all tried in the hope of profit. What do Europe or India really know of Indian resources, trade, customs, business opportunities? A mere handful of bankers and traders have such facts as lie upon the surface of this unworked national mine." We shall have I am afraid to do something more than to form into mere clubs and committees although the suggestion in itself is very important. The British merchants are not after all such birds as can be easily tempted. They are a hard and practical race of cool and calculating men. The placing before them detailed facts connected with any profitable industry

by such a respectable body as the Chamber of Commerce or Bank Managers, and in some cases by Government itself guaranteeing a certain rate of interest, some of the British merchants might be willing to invest money in reproductive works or to extend their business to this country. How far the guarantees in regard to interest on investments made on reproductive public works can be given and on what conditions is a problem that will require solution at the hands of the Government Financiers.

A considerable portion of the Government money now absorbed in Railways, Harbours and Canals may with advantage be 'set free' for the purpose of being more productively employed in the establishment of agricultural banks, well irrigation, in the construction of other needed railways and irrigational works involving the employment of new labor and industry or in diminishing the national debt, by handing over the same to private companies. It should not however be made a stock—jobbing affair, the Chiefs and Merchants of India being first allowed the option of buying these concerns and sufficient time and notice being given to the public of any intention on the part of Government to part with the same. This will have the effect of bringing into profitable circulation a large amount of capital hoarded up in Native States or invested in unsubstantial securities.

Schools of Technology and Agriculture.

While dwelling on the subject of scientific education I would strongly recommend the establishment of schools of Technology and Agriculture in every large

city. Those trained in the school of agriculture being afterwards sent with advantage from village to village to teach to the ryots the methods of improved agriculture. This by itself is a very large and important subject to be considered in connection with the development of the resources of this country and with the establishment of a department of agriculture.

Scientific Magazines.

Great advantage will also be derived by the publication of Scientific Magazines or papers in the vernacular languages of the country.

Moral and Religious Education.

This education is of the highest importance to our youths. It draws out all that is noble, elevating and refining in human nature. It is the main-spring of all our high aspirations and actions. It is that which fills man with holy thoughts and lofty hopes, preserves him from the paths of sin and enables him to discharge worthily those duties which he owes to God and Man. It is that which prompts him to acts of benevolence and charity and to exert for the well-being of his fellow-creatures. It secures to him his highest interest—the salvation of his immortal soul. There is no enlightened government I believe that does not provide it in the scheme of national education. Almost from every school and dwelling in Great Britain daily rises the voice of prayer that ascends to the feet of the Common Father. Every family has its Bible and book of hymns and psalms. The British nation has its churches and paid ministers in every parish; its

numerous societies for the propagation of the Gospel and the diffusion of religious knowledge, while thousands of its self-sacrificing missionaries are zealously engaged in the work of evangelization not only in the United Kingdom, but all over the World. It is therefore strange that under the auspices of such an eminently Christian Government, India should be excluded from the cheerful and healthy light of morality and religion. Even the most bigoted of its Mogal and Mahomedan Rulers, have laid the people under obligation by contributing large permanent grants towards the support of their religion.

Moral Instruction.

The moral instruction that is at present imparted in our Schools and Colleges is limited to a few moral pieces and lessons interspersed at long intervals in text-books used in schools, and to one or two other works on moral philosophy taught to some of the advanced students in our Colleges. This, in my opinion, is quite inadequate for a sound and healthy moral growth. What is wanted as being more suitable to our present progressive state of civilization is, first, that school text-books should be so remodelled as to embrace a good many lessons on moral subjects. Secondly, such books should be placed in the hands of youths as will inspire them with noble thoughts and sentiments and lead them to form habits of virtue, manliness, economy, industry, perseverance, love of truth, self-help, self-decipline and self-control. Nothing acts so powerfully on the plastic minds of youth or fires them with emulation as bright and noble examples. Books as Todd's Student's Manual, Smiles'

Self-help, Thrift, Character and Duty; Clarke's Pursuit of knowledge under difficulties; Mason's Triumphs of Great Men, Maria Edgeworth's Moral and Popular Tales, Miss Augier's "Home Influence" and "The Mother's Recompense," are invaluable in the hands of students. Connected with every school there should be a library of useful moral and instructive books adapted to the capacity of the different students which should be accessible to all the students. Thirdly, half an hour in the day should be devoted by the teacher to lecture students on moral subjects, on the formation of good habits, by practically placing before them the thoughts of great and virtuous men and their noble and shining examples. The seed thus sown in early youth will grow up before long into a stately tree of goodness and virtue. It has been aptly said that the oak is in the acorn. Fourthly, a great deal of good can be done by the publication of cheap moral tracts and a Students' Magazine which should be circulated as wide as possible among the students. Fifthly, the foundation of a chair of moral philosophy in connection with every college will be a great boon by itself. From this chair lectures and dissertations should be delivered embracing the views of the most eminent writers on that subject. The lectures should be open to the public. This while entailing no additional cost or burden to the State would secure blessings of no small magnitude.

Religious Instruction.

While felicitating ourselves on the happy results of intellectual and to a certain extent I may say also of

moral education, we fail to see in our Government Schools and Colleges that higher influence which stirs the deepest recesses of man's nature, makes him love truth and virtue for their own sake and to become a martyr in their cause, spurs him to deeds of sublime courage and heroism, leads him to a purity of heart, to a thirsting after righteousness, to a vivid and firm sense of his duties and responsibilities, to the love and adoration of his Maker and to that which makes that love flow in deeds of philanthropy and benevolence towards his fellow-men—that which in fact regenerates his soul and makes him fit for his glorious inheritance in Heaven.

What I have said of the necessity of religious education to man applies with stronger force to woman. The heart of woman is more tender, softer and more susceptible of religious impressions than that of man, Religion is to her a star of the brightest hope. It is her anchor amidst the buffeting waves of passion. It sits with a halo of radiance around the diadem of her virtue. Woman's is a faith and love more intense and abiding and heavenly than that of man. Blessed with education she is a better missionary for establishing and extending the Kingdom of Heaven.

I shall now proceed to consider the principle of the non-interference policy of Government in religion and how far Government can be justified in shirking off its responsibility on this head. I uphold the principle strongly so far as dogmatic or doctrinal theology is excluded from the scheme of national education. "This will be so in every country in which toleration exists and still more necessarily in a country like India, where both

rulers and ruled have each a large variety of more or less conflicting creeds and where the honor of the British Crown has been specially pledged to the most complete toleration." But this will surely not exclude those truths of Natural Religion and morality from being taught which are common to all religions. What objection could there be, I ask, to our youths being taught in our schools and colleges to infer, from the marvellous proofs of design, power, goodness, wisdom and benevolence of the Deity which we see around us in the creation, his existence, power and divine attributes; the doctrine of the immortality of our souls and that we are all responsible to God, for our actions; that we have while in this life certain obligations and duties to fulfil; that God is a Spiritual Being and ought to be worshipped through love and devotion. Would it not also be a grand and heart cheering spectacle if for half an hour at least in a day our youths could be seen pouring out their hearts in thanksgiving, adoration and prayer for the millions and millions of blessings which the Almighty daily showers like the sunbeams on them and join in a chorus of praise and glory to the Universal Father. There are hymns composed in the Vernacular languages of the people for the use of the different Theistic Churches of India which cannot be sung without stirring the devotional and religious fervour of the most begoted of Her Majesty's Indian Subjects, whether he be a Parsi or a Mahomedan, Christian or a Jain or a Buddhist or a person of any other creed, which books might with benefit be learnt and sung by our students as devotional subjects or exercises. Some may

be of opinion that this part of education be well left to parents and guardians and spiritual guides at home. This work in the present state of Indian homes cannot safely be trusted to parents as we have seen from practical experience. One cannot count upon having an enlightened father or mother. How glad would the hearts of the parents be to see their sons and daughters on coming home chanting merrily the hymns in praise of the All-bountiful. I hope the day will not be distant when we may be able to witness such joyous spectacles. Native parents would indeed bless the day when Government would undertake this part of education for which they are in a great measure responsible to God. The responsibility of Government in providing religious instruction of the kind indicated above is all the greater when we consider that Native children have no such moral and religious influences as Christian children are blessed with. In a Christian home, family prayer is a daily and cherished institution. With us, speaking of the majority of the Natives, we have no such institution as Family Prayers. It is true that we have some sort of imperfect form of prayer, but which being in the classical languages of the country is repeated simply as a parrot. Native youths have but a vague idea of the personality of God or of his divine attributes, and I regret to say, that some of them grow up without a God to guide them, without immortality to stimulate their hopes and aspirations, without, at the same time, as an inevitable consequence, a strong pure conscience to spur them to deeds of moral heroism, to deeds of self-denying philanthrophy. We all know how

susceptible is the young mind and how impressions made at that season of life generally last and govern our actions in after life. It is of the highest importance therefore that the seeds of religion and piety should be sown at that tender period. Since our children have no such influences to bless them with at home, it becomes the bounden duty of Government to foster such influences in our schools and colleges. We know that in all Mission schools one hour of the day is set apart for religious instruction and prayer and that too, a Christian education and to which Government grants are freely given. Why then should an enlightened British Government be so backward to the cry of India's children for giving religious education of the kind above stated which can never be objected to by a member of any creed and which will have a salutary effect on the national character. Oh ! how long will the Christian British Government and the philanthropic British Nation be indifferent to the best and highest interests of the teeming millions of the population whom Providence has entrusted to their care. I do fervently hope, that they will bestir themselves in the matter and thus effect in some degree the moral and religious regeneration of the people of India.

The Native Church.

The pulpit instruction has been justly described as the moral life of the nation. I may be allowed to mention the Indian Theistic Church, which is steadily working its way into the hearts of the people and revolutionising Native Society. This Church has been a spontaneous outcome of the national intellect and is at

no distant day destined to be the National Church of India. The creed of this Church has been ably explained by Mr. Sivanath Shashtri, M.A., in the accompanying extract from his pamphlet published at Madras (see Appendix **A**). While we cannot but approve of the catholic character and the grand and elevating influences of this faith, we also must admire the self-sacrificing spirit of its missionaries. My firm conviction is that Christians, Mahomedans, Parsis, Buddhists and Jains, will all ultimately meet together on the common platform of Universal Brotherhood—with the Bible, the Vedas, the Koran, the Zendavesta and the other sacred books as so many planets revolving round the central sun of Theistic Faith,—guiding us to the throne of the Eternal—the Universal Father. May our Church prosper to bless India and mankind.

Appeal to Educated Natives.

To you my educated brethren I wish to say a few words which I hope you will lay deep into your hearts. Believe me that I come before you as your sincere friend and a humble servant, willing to serve you. You are the enlightened representatives of this generation. In you are centred all the bright hopes of our mother land for the mighty work of its regeneration. To you, India looks up for raising her from a condition of servile poverty and intellectual and moral degradation to a state of material prosperity, intellectual eminence and moral dignity. You are to be the beacons of light to guide our countrymen to paths of greatness and honor. You are to be the intellectual pioneers of your dear country who are to illumine the

minds of her people and to carry the cheerful rays of civilization to the darkest corners of the land. To you is entrusted the key to the destiny of the people of India and you shall be held responsible to God for your stewardship. Remember that the costly education which adorns you was received at the expense of your country and is a sacred trust to be used in its service. You are to be leaders of thought and society and you are to commend its confidence by your personal bright examples and sound advice. In the present transition state of Indian Society you have the widest field of usefulness before you. In it your proud and eager ambition will find the amplest scope, your intellect the keenest exercise. You will have to solve many of the social problems of the weightiest kind—the deliverance of the people from the thraldom of idolatry and superstition—saving them from that greatest social scourge—caste, and from the tyranny of some of the foolish and pernicious customs,—the emancipation of the female sex, &c. "Say from your own experience, whether you are not hemmed in on all sides by a system of things which you cannot but hate and abhor, denounce and curse; whether the spiritual Government under which you live is not despotism of the most galling and revolving type oppressive to the body, injurious to the mind and deadly to the soul? Are you not yoked to some horrid customs of which you feel ashamed, and which to say the least, are a scandal to reason, and have you not sighed and panted for immediate deliverance? Are you not required to pass through a daily routine of social and domestic concerns against which your educated ideas and cultivated tastes

perpetually protest ?" The spirit of Western enlightenment and civilization has undermined the foundation of people's old institutions and beliefs and in some cases has even leveled them into dust and it is therefore your bounden duty to reconstruct society on the new and lasting foundations of universal brotherhood, virtue, love and faith. You will have to fight many a hard battle with the common foes of mankind—ignorance and superstition which will tax all the resources of your mind, your energies and your purse. You will have to array yourself against all that is base and degrading in human nature and replace it with all that is good and noble. The first great work you will have to do in connection with the regeneration of your country will be to infuse a new spiritual life into your countrymen by bringing them within the vast fellowship of the Theistic Faith. In order to do so effectually you have first to direct your forces against the tottering fabric of Hindu idolatry and superstition and to deliver your countrymen from that degrading and revolting form of worship which is the root of many a evil that has retarded social progress and an insult to your cultivated understanding. The groveling superstitions, the unhallowed rites, the injurious customs, the horrid practices connected with it are so many deadly cankers eating into the vitals of Native Society and is the cause of its moral degradation.

Idolatry Condemned.

The lifeless image of stone or metal before which the orthodox Hindus bow down, cannot be identified with the Supreme Intelligence which has made and

94615

rules the boundless Universe, nor is its worship calculated to inspire that deep and abiding feeling of love, awful reverence and trustful dependence suitable to His stupendous power, infinite wisdom, boundless benevolence, unlimited goodness or to adumbrate to His eternal and ineffable glory. Besides such worship is nothing less than transferring the homage due to that August Being—the Creater of the mighty Universe—'whose holy spirit pervades the immensity of space and who dwells in light unapproachable' to a most insignificant created object thus 'changing the glory of the incorruptible God into an image made to corruptible man.' Its tendency is to degrade the Supreme Spirit, ever free from sin, and whose perfections we must ever adore but never attain,

"Whose temple is all space;
Whose altar earth, sea, skies."

to the level of sinful man shut in with all the limitations, imperfections and weaknesses of creaturehood to believe that He stands in need of animal sacrifices, that in order to brighten Him up, he must be daily rubbed with ashes or tamarind, bathed with a mixture of ghee, milk, curd and honey (an operation from which man will himself naturally skrink), to be decked with flowers, fed with honey or sugar and that he must sleep and get married too! Can human ignorance and credulity go further? Temples have been erected and filled with images, the most hideous and obscene. Not satisfied with the worship of the image of one God our countrymen have drifted to the worship of the thirty-three crores of the

gods and goddesses of the Hindu Pantheon and worse still to the lower ranks of creation from the creeping reptile to the 'four-footed beast'! Thus the worship itself becomes formal, hollow, cold, dead and is simply a mockery of the divine worship and can find no acceptance with God. It distinctly tends to reduce the power of the proper religious sentiment in man. The image worshipper probably fails to perceive or forgets that it is the moral attributes of God which constitutes His special claim to the reverence and allegiance of His rational and moral creatures and that His fit worship is only by prayer, faith and devotion; by bathing and purifying the soul with the tears of true and sincere repentance, by the incense and offerings of love and the purest and priceless wealth of the sweetest affections of the heart; by the sacrifice or burning of the impure and unchaste desires of the body; by the sympathy and love of our fellow-creatures flowing into deeds of benevolence and charity and by the entire subordination of our wills to his Supreme Will.

The defence usually set up on behalf of idolatry that it is necessary to steady our faith and to bring vividly the unseen is not grounded in actual fact. Now it may be doubted whether the worship of stone or metal, as such, had ever obtained even among the veriest fetichist savages in Africa or Polynesia. The notion that some unseen potentate lurks in the block and may there be addressed and conciliated, seems to be the very lowest idolatry to which man ever descends. Probably no religion can ever have sprung up indigenously in a nation without passing through

a stage of anthromorpism. The Egyptian, Syrian, Greek, Roman and Scandinavian religions, like the Hindu religion, are all unmistakably idolatrous. This form of worshipping God in the likeness of man had perhaps in the earlier stages of humanity when mental darkness overspread the land and enslaved the minds of the people, the attraction of seeming to present a firmer hold on their religious affections and as offering tangible points for their sympathy and regard. But whatever it gains in sympathy it loses in the profound love, the awful reverence, the the truthful dependence which belongs to Divine religion. It is however but a spacious illusion which can make us to suppose that we can strengthen our faith by it or have a more vivid perception of the idea of God-head. Let us but turn our eyes to the glorious theatre of the Universe and observe the grand and magnificent spectacle it presents to our view, the myriads and myriads of creatures which inhabit it, the bright orb of the day, the radiant earth, the boundless ocean, the resplendent glories of the skies, the silvery lamp of the night, the countless stars that adorn the canopy of the firmament, the brilliant planets and comets several thousands times bigger than our terrestial globe, whirling with a rapidity that is simply inconceivable and even then we can form but a faint and imperfect idea of the vastness, magnitude and grandeur of God's Empire and of the infinite power and unerring skill that has guided it through countless ages and still continues to sustain it. In the stupendous machinery of the heavens in which our sun and the whole planetary system are but

as one wheel, and that so small, that although annihilated its absence would scarcely be perceivable to an eye embracing the Universe, we perceive indications of power which absolutely overwhelm our imagination. What scene, I ask, can be more vivid to give man an idea of the Divine Energy that pervades the boundless Universe? Is the lifeless image of stone or metal likely to give us such sublime and impressive views of the grandure of the Divinity and the magnificence of his operations? Our ancestors the Vedic Rishis of old had a more elevated idea of the Deity than their descendants, the present bigoted Hindus, as is shown by their worship of the sun and fire as the chief emblems of the Diety. But can any impression be so striking and grand, any conception more exalted of Him than is produced on the mind by the survey of the glorious scene of creation which is daily open to the gaze of the humblest of His creature. And what heart can fail to swell into a tide of love unutterable towards Him when it perceives that the infinite power which guides the system of the suns is an infinitely wise, benevolent and loving power, the 'Parent of all Good,' and that not a moment passes without our experiencing His infinite goodness.

"These are thy glorious works, Parent of good,
Almighty, thine this universal frame,
Thus wondrous fair; thyself how wondrous then!
Unspeakable, who sitt'st above these heavens
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power divine."

MILTON.

"God has formed our bodies and sustains our spirits. His physical energy is felt by us every moment, in making our hearts to beat and our lungs to play and in impelling the crimson fluid which circulates in our bodies through a thousand different tubes. To Him we are indebted for life and all its comforts and for all the powers, capacities, and privileges, which dignify our nature. He is our Preserver and bountiful Benefactor, who sustains our souls in life, who supports the course of nature in its diversified movements and daily loads us with benefits. To his superintending Providence we are intended for the food that we eat, the water we drink, the clothes we wear, the air we breathe, the light which cheers us, the splendours of the sun, the milder radiance of the moon, the magnificence of the starry sky ; the rains and the dews which fertilise the soil, the earth with its richness and abundance, the trees, fruits, plants and waving grain which enrich our fields, the brutes and birds, the flowers which deck the gardens, the beautiful and magnificent coloring which spread over the terrestial landscape, the succession of the day and night, the vicissitudes of the season, for our wondrous frames of flesh, for sight and hearing, taste and smell and feeling, for sleep, for language, for human love, for intellect, memory and all the other faculties of the mind and the affections of the heart." "As the Father of the Universe he gives us life and provides all with a father's care for our preservation and progress towards that immortal virtue for whose sake the life was given. As a Mother of the world, he adds to our existence every unhurtful pleasure which the tenderest of the woman's

hearts could devise for the innocent happiness of her child. If the Father's gifts be greatest, these are perhaps dearer still, for they prove the love of God to be something so tender, so inexpressibly gentle and indulgent, that our hearts at their very hardest are melted when we do but remember it. Surely there is something wonderful in the thought of those countless millions of little joys which the Wisdom and Power which guides the systems of the suns have designed and wrought out for every child among us. Let us note a few of these *little* tokens of God's tender love. Each sense has indeed for itself a garden of its own delights:—Beauty, and music, and perfume, and the tastes of food and drink, and the alternations of warmth and coolness, exercise and repose. Blanco White said that a whole Bridgewater Treatise might be written on the proofs of beneficent design manifested in the laws of harmonious sounds and the adaptation of the human ear to their enjoyment. Still wider diffused is the delight in beauty, of which the whole earth and sky afford one endless spectacle. Even the humbler sense of smell gives us a variety of delicate pleasures which we should rank higher than we do were we to pay attention to their beneficent power over the memory and the animal spirits. Why has God made us to enjoy these and the like gifts. We could have lived very well without them. Why, but to make us happy, to gladden our hearts with His beautiful works, to put some proof of His love into every path our feet may tread."* In fine, He is that inexhaustible Being who is the fountain of light, of life and of joy to all beings, on whom

* See Cobbe's Religious Duty.

depends all our future prospects in this world and all the transporting scenes to which we look forward in an interminable state of existence. And shall we have no swelling and loving heart for Him who gave us all. Being blessed as we are, and capable of comprehending, our blessings, we ought to live and move in an atmosphere of love and trust ineffable. The mere performance of any number of actions of respect, obedience or worship can never fulfil the duty of spiritual beings towards the Lord of Spirits without the feeling of gratitude, adoration, and dependence.

The Religious Duty of Man.

The true worship of God consists of three elements thanksgiving, adoration, and prayer.

Thanksgiving.

Thanksgiving is the grateful acknowledgment of the millions and millions of the benedictions which the Creator is for ever pouring like sun-beams on our heads. Supreme love to this Beneficent Being is therefore the first and the highest duty of every rational creature. This duty can never be dismissed with a few formal, cold and stereotyped words when we know that infinite love is guiding every turning of our path purposely to lead us to everlasting blessedness. And when we consider that to sinners like us who have constantly rebelled against his laws, the holy Lord of Heaven stoops to confer and continue these countless blessings, nothing but an extreme hardness of the heart can prevent our souls from being flooded with a sense of gratitude and love unutterable to him. To

make our gratitude credible to ourselves we ought to be able to trace its impulse through our whole outward bearing. The feeling must proceed spontaneously from the deep recesses of our hearts. One individual may have stronger reason to bless God one day more than another and those blessings may be of a variety of kind. Besides offering thanks for general benefits the feeling must be directed to such special benefits as we may have received from the Sovereign Benefactor. Our emotions must adapt themselves to the ever varying circumstances of our lives and pour out spontaneously without regard to any particular time as soon as the occasion for the generous impulse calls for it.

Adoration.

The next duty we owe to God is that of Adoration —the feeling and expressing towards Him a reverential love founded on his moral perfections. "It is the primary fount of the whole religion of all moral creatures—the nucleus round which all the grateful feelings, all holy aspirations cluster and shine together in that heavenly star of Religion. This may be deduced from the great canon of duty written on the tablets of our hearts 'Thow shalt love the Lord with all thine heart.' It is but right that man should adore God as soon as he recognises His moral perfections. These inspire him with a ceaseless desire to offer homage to the supremely Perfect Being, to adore Him and seek His protection. The perfect order, harmony in infinite variety, the wondrous wisdom displayed in the endless adaptations to beneficent pur-

poses—these lessons which science reads on earth and sky—all shadow forth the real glorious attributes of the Almighty Architect." Next to the moral attributes of God, His stupendous power, His infinite wisdom, His unbounded benevolence, and the unnameable magnitude of His eternal and infinite existence are no common themes of human thought. They fill the mind with an over-powering sense of wonder, gratitude, and veneration. Profound veneration of the Divine Being lies at the foundation of all religious worship and obedience.

The higher the soul soars up in adoration of the Supreme Being, his ever widening sight stretches over the boundless horizon of awful purity and unutterable love and he returns from the survey with profound love, awful reverence, and unceasing admiration. The emotion thus produced will glow with a never-dying flame and man will cease to adore only when he ceases to exist.

Prayer.

Prayer is the cry of the new-born soul for help. He is full of need, full of sorrow, full of helplessness in this world. He instinctively flies to the throne of Grace. It is also the voice of a broken heart—penitential and sorrowful—seeking for pardon, reconciliation and spiritual help from his Maker. Ordinarily, it is the direct means of grace by which the heaven-born soul is permitted to enter into the presence of his Heavenly Father, to hold blessed intercourse with Him and to receive light, joy and strength from Him. It is the key which opens to us the door of priceless and inexhaustible treasures of God's love and mercy. What

an invaluable privilege it is that the soul of a being creeping out of his poor, weak, sinful life upon the dust-spot of a world to be thus permitted to enter the palace of the King of Kings who fills the immensity of space and dwells in light unapproachable, to be refined, purified, and perfected and blessed with His love and sanctified by His divine grace. It is a priceless and wondrous gift wherewith the love and condescension of the Almighty has endowed us with. "The law of spirit is that light and strength are bestowed by God on man, according as the latter places himself further from or nearer to their source. The plant which is sickly, weak and white, growing in the darkness, acquires health and verdure when we bring it into the sunshine. The magnetic bar which has lost its power, regains it when we hang it in the plane of the meridian. Thus the prayer for spiritual good is the direct mode of obtaining assistance to our virtue, in accordance with the fixed laws of Providence. It is not a miracle that the Omnipresent is close to us,—that the Omniactive moves our hearts. It is not strange that the Infinite Father, who bears us in his everlasting arms, should supply the cravings of our immortal souls while He feeds the ravens and gives the young lions their prey. There is no law to be *infringed* when God gives His grace to those who ask him, but only a law to be *fulfilled* just as when a man suffering from cold walks to the fireside, or when a withering plant is placed under the rain. The intuition of the noblest human souls has taught us, and all experience has ratified their teaching, that "every one that asks" of God light and strength and

patience, receives them; and to him that knocks at the "wicket gate" of the true path of right, "to him it is opened." It is when we ask it that His aid is most given. It is in the true Fatherhood of God, in the omnipresence of His loving spirit through all the spirits He has made, that we find first the hope and then the explanation of this great mystery which lays on prayer the crown of such inexpressible sanctity and glory. To the soul that has reached that stage of spiritual life wherein such culmination of worship takes place, it is revealed that God does actually hear, accept, and bless, —aye, and in a certain sense (if we may dare to symbolize His awful nature) desire the prayer of His child. The sudden flood of light and life which it opens to the soul at such time is an overwhelming evidence of it." You rise from your prayers if they are sincere and earnest, a pure and better man and as one endowed with new strength. Prayer, therefore, is the highest glory and the highest joy of a created soul. How necessary is such help is seen from the circumstance, how weak is man to resist the slightest temptation to evil. The anchor and hope of his salvation amidst the buffeting waves of passions lies in this sacred intercourse, with his Maker. There must however be an unhesitating and entire faith—a sincere earnestness and a will struggling to obey in all things the Will and Law of God. Not till the soul acts with all its strength, strains his every faculty does prayer begin. It may be a desire too strong for words. There are groans which cannot be uttered. "Prayer which is not really earnest, as earnest as our poor wavering hearts, and wandering thoughts, and imperfect con-

sciousness can make it, is not prayer at all. It is talking to the wind, and not to God. The arrow which is shot into Heaven must fly from the bow strained to its very utmost tension. After all, if we understand rightly what we are to ask of God, there is not very much to be said at any one given hour of prayer; and the case is not merely that one single fervent ejaculation is worth *as much* as pages mumbled over in drowsy half attention, but that *it* only is *prayer* and the rest is all heathenism and solemn mockery. People do not mean it so, and doubtless God forgives the sins of our stupidity no less than that of our unavoidable ignorance; but in reality nothing can well be conceived more truly irreligious than the common habit of mumbling over the most solemn invocations of the Almighty, asking Him to listen to our supplications for the most stupendous of gifts, while the whole time we afford the subject precisely that fraction of our mental, moral and affectional powers which ordinarily suffices to sing a lullaby to a child! It is the will struggling to obey in all things the law of God—his sacred commandments is the grand condition on which earnest prayer becomes (so far as we may judge) acceptable to our Maker. Prayers that God would make us better are utterly nugatory, unless we resolve while offering them to do all we care to become so. A single sin, however apparently trifling, however hidden in some obscure corner of consciousness—a sin *which we do not intend to renounce*—is enough to render real prayer impracticable. How marvellous it is that one such effort "This sin shall be done never more" will thrust back the bolt which had barred to us the gate of heaven."

"The pre-requisite of prayer I believe to be this—that the will should in all points of duty be in full activity. It need not necessarily have actually *vanished* the opposing desire, but it must be in vigorous *combat* with it. In this already commenced and earnest *contest*, it calls to God to add to its natural strength by a fresh flowing of a Divine Spirit and the prayer possesses all the conditions which ensure success. But if there be no contest, no attempt on the part of our will to assert its *own* strength, then it is utterly idle to ask for that of God. It will be against all the laws of His government of souls that He should give it to us."

"When we approach the throne of Grace let us remember that we are about to enter into the presence of an awfully holy and august Being who fills all space, who is omnipotent, whose power is beyond the limits of our feeble conception, who is the supreme source of all felicity, the loving Father, the righteous Judge, the King eternal. Let our hearts therefore be impressed with profound veneration for Him 'who is the mightiest of the mighty,' and approach Him in a spirit of reverence suitable to His greatness and majesty. As the holy lord and righteous judge—let us, as becoming sinners appear before Him with fear and trembling, sorrow and repentance. But as an infinitely loving, benevolent, and merciful Father let our hearts send forth all their best and noblest feelings, sentiments and aspirations to Him. It is only when the purest, best, and warmest feelings of our hearts ascend in one bright flame of love, gratitude, and adoration to the Throne of the Most High that prayer pro-

perly begins. It is the only acceptable worship which man can offer to the sinless and adorable deity. That only is prayer the rest is all hollowness, mockery and superstition. We may go through any number of cold rituals or formal prayers without the chance of their being heard, if the heart is absent. To recall the words of that 'myriad minded' poet in his character of Hamlet,

> "My words fly up, my thoughts remain below:
> Words without thoughts never to heaven go."

Nor can the going through empty forms of ceremonies have likewise any efficacy. It becomes merely a lip or hand worship. The heart has no part in it. Such a service has the tendency to degenerate into cold, stiff, and formal worship. By it we smother the best feelings and affections of the heart which should spontaneously ascend as incense to the feet of the Deity. Better that we cease for a time to worship rather than worship in this cold and indifferent way until God's loving mercy and kindness should lead us to pray in a becoming manner and spirit."

Caste.

As to the nature of the work of reform to be done in connection with caste—the marriage customs and the enlightenment of Indian women, I cannot do better than recall to you the eloquent words of Babu Keshab Chandra Sen, one of our most earnest and zealous of reformers, in his Appeal to Young India.

"Next to idolatry and vitally connected with its huge system is Caste. You should deal with it as manfully and unsparingly as with idolatry. That

Hindu castism is a frightful social scourge no one can deny. It has completely and hopelessly wrecked social unity, harmony and happiness, and for centuries it has opposed all social progress. But few seem to think that it is not so much as a social but as a religious institution that it has become the great scourge it really is. As a system of absurd social distinctions it is certainly pernicious. But when we view it on moral grounds it appears as a scandal to conscience, and an insult to humanity, and all our moral ideas and sentiments rise to execrate it, and to demand its immediate extermination. Caste is the bulwark of Hindu idolatry and the safeguard of the Brahminical priesthood. It is an audacious and sacrilegious violation of God's law of human brotherhood. It makes civil distinctions, inviolable divine institutions, and in the name of the Holy God sows perpetual discord and enmity among his children! It exalts one section of the people above the rest, gives the former under the seal of divine sanction, the monopoly of education, religion and all the advantages of social pre-eminence, and vests them with the arbitrary authority of exercising a tyrannical sway over unfortunate and helpless millions of human souls trampling them under their feet and holding them in a state of miserable servitude. It sets up the Brahminical order as the very vice-gerents of the Deity and stamps the mass of the population as a degraded and unclean race, unworthy of manhood and unfit for heaven. Who can tolerate this woeful despotism, this system of abhorrent slavery, this robbery of divine authority? Fellow-countrymen, if you abjure idolatry and rally under the heavenly stand

ard of the true God, you must establish and organise a true brotherhood on the basis of enlightened thoughts and sentiments: in this reformed alliance you must discard and discountenance all caste distinctions, that truth may be freely embraced by all, Brahmin and Sudra alike, and both, by virtue of birthright, may secure access to the blessings of spiritual freedom, progress and happiness without let or hindrance. Abandon idolatry and seek the worship of the true God; kill the monster Caste and form a rational and religious brotherhood of all your reformed countrymen."

Marriage Customs.

"Thirdly, our Marriage Customs involve evils of great magnitude which urgently call for reform. They are not only repugnant to morality and reason, but constitute one of the powerful causes of the physical degeneracy of our nation. Horrid Polygamy leads this mighty train of evils. Supported by Kulinism it gives certain persons privileges to marry several scores of wives and to make holy matrimony a dishonorable traffic for money's sake; it joins in wedlock a man eighty years old with a girl hardly nine; it forces many of the fair sex to perpetual celibacy or to virtual widowhood, and tempts many to a life of infamy, rendering the hymeneal altar a curse instead of a blessing. Premature marriages are not less mischievous. Experience has shown how they sap the foundation of the nation's health, and interfere with the nobler purposes of conjugal union. The forcible prohibition of the remarriage of widows is simply an act of atrocious inhumanity, which is the more painful on account of the

excruciating tortures and penances which Hindu widows are religiously forced to undergo under the penalty of the forfeiture of heaven. Not to speak of conscience, the very feelings of the nation ought to stand up to protest against this cruel custom. The countless restrictions which control marriage union and confine it not only within the membership of the same caste, but even within its minute and contracted divisions and sub-divisions, not only tend to keep up the system of caste, which is itself a great evil, but prevent the growth of the nation. They ought to be gradually set aside and the fullest scope should be given to the important alliances upon which domestic happiness rests by promoting inter-marriages between members of different castes, and the different races of India."

The Zenana.

"Fourthly, the Zenana requires thorough reform. On this point it is unnecessary to dilate, as you daily witness the miserable condition of your wives and sisters, your mothers and daughters; you daily feel the wretchedness of your homes. And certainly nothing can be clearer to you than this, that so long as our females continue in their present degraded state, menials of the household, slaves of ignorance and superstition, and withal cyphers in society, the reformation of our country will be partial and superficial. Women's minds are powerful, powerful for propagating good as well as evil. Do what you will to promote reformation so long as errors and prejudices lodge in their minds they shall be perpetuated from generation to generation. While blessed with knowledge and refinement our females will establish and extend the kingdom of truth

with more than missionary zeal; and educated and dutiful mothers will achieve greater success in civilizing the country than all its schools and colleges. But apart from considerations of expediency, charity and justice imperatively demand that you should share with your wives and sisters the blessings of education. Remember that you have no right to treat them as outcasts of society, and deny them the precious advantages which you enjoy, and to which as God's children and possessed of immortal and responsible souls they too are fully entitled. Do full justice to their souls and rescue them from the thraldom of ignorance and superstition and their attendant evils. Illumine their minds with the light of sound and liberal education, admit them into rational intercourse with enlightened and virtuous companions; above all let them join you in your daily worship of the True God. Thus our countrymen and women will walk hand in hand in the path of intellectual and moral advancement, and thus as our social customs improve, enlightened and happy homes will be established as the sure basis of national prosperity and greatness."

Difficulties of Indian Reformers.

"Lastly, the paths of reformation are thorny, and therefore they who tread these paths must be prepared for the thorns; there is no royal road to reformation. In India reforms cannot but be peculiarly trying. To overturn the despotism of a mighty hierarchy firmly established for centuries in the heart of the nation, to abolish customs and institutions assimilated to the very blood of our social organism, to break asunder the ties of caste which bind together our

domestic and social system—these are works of tremendous difficulty and must be achieved at great cost, and in the face of fierce opposition. Our reformers must be prepared for the worst. Hardships they must endure, persecutions they must encounter, and there will be many a struggle and sacrifice and suffering before they succeed in their cause. In the initiative stage of reformation those who occupy the front ranks must fully bear the brunt of opposition, and meet the desperate onset of newly awakened antagonism with fortitude and valor, that their followers may in future enjoy the fruits of their labors. They must sacrifice selfish considerations for their country, and the opinion of the world for the approbation of conscience; and at any cost, even with the price of their blood must they purchase truth for themselves and for their dear country." With the power of truth they will bear down all opposition, triumph over their adversaries and lead their country into the path of regeneration.

National Character.

It will also be your duty to mould the national character, to infuse into our social body the manly habits of the West, self-reliance, self-discipline, self-control, industry and perseverance, and those that dignify human nature such as veracity, integrity, honesty, &c. You have also to lay the foundation of that energy of character which builds fortunes; you are to be your own and the nations' architect. "That which raises a country, that which strengthens a country, and that which dignifies a country,—that which spreads her power, creates her moral influence, and makes her respected and submitted to, bends the

heart of millions, and bows down the pride of nations to her—the instrument of obedience, the fountain of supremacy, the true throne, crown, and sceptre of a nation ;—this aristocracy is not an aristocracy of blood, not an aristocracy of fashion, not an aristocracy of talent only ; it is an aristocracy of Character. That is the true heraldry of man."*

Energy of Will.

It is by energy—that very central power of character in a man—that which gives impulse to every action and soul to every effort—that you can ever hope to achieve any thing great in life. Resolute and invincible determination in pursuit of worthy objects is the foundation of all true greatness of character. It is will, force of purpose that enables a man to do or be whatever he sets his mind on being or doing and it is astonishing to find how often results apparently impracticable are thus made possible. A man with an indomitable force of will, will never despair even if Alps on Alps were to rise in his path. The greatest difficulties could neither embarrass nor intimidate him, his energy invariably rising in proportion to the obstacles to be surmounted. "He who resolves upon doing a thing by that very resolution often scales the barriers to it and secures its achievement. If directed towards good, the strong will is a king, and the intellect the minister of man's highest well-being." See how a little energy and foresight within two centuries and a half have transformed the United States from a howling wilderness into a scene of busy

* The Times,

prosperity! You are not to rest satisfied until your country is able to challenge comparison with the manufacturing prosperity of the western nations and until you are once more able to teach philosophy, occult sciences and religion to an eager world. I know it will be the work not of years but generations to ascend the steps of national greatness. But there must be a beginning. This hour the country needs your help. Go to work in right earnest to help yourself and your mother-land, and under God's providence, you will succeed. Divided, you are comparatively powerless to do much good, united, you will make your strength felt wherever you direct it. Be in deed earnest in what you do and then try to carry out your good resolutions with an unflinching determination and courage. You must all join together and enter into a crushing crusade against all that is evil, pernicious and debasing. Let your motto be "Right and forward." Every thing will give way before the irresistible power of your will in defending a good cause. A firm sense of duty ought to guide you in your determination. You will have the sympathy and support of every sensible man and the grateful blessings of your countrymen and countrywomen.

Moral Courage.

Let your resolutions shine in practical deeds and not in empty sound. "If India is to be regenerated it must be by men who can rise superior to the prejudices of their countrymen and can act boldly and fearlessly according to their convictions. If our educated men relapse into customs they abhor into their hearts, and

observe ceremonies that are to them but superstitions, they throw all their enlightenment to the dogs. Not of such stuff are the Saviours of the nation made." "Look at Luther who shook Europe to its foundation by his vigorous and fearless protest against the errors of Popery. No amount of opposition daunted him, his adamantine will knew not how to bend. At the risk of his life he stood firm in the midst of the assembled potentates of Europe, as an apostle of freedom, nobly asserting and vindicating his doctrines. See how John Knox single-handed fought and at last succeeded in planting the banner of Reformation among his countrymen. Mark how Chaitanya in Bengal, Guru Nanak in Punjaub, and Tukaram in the Deccan converted masses of our countrymen, Brahman and Sudras alike, to the living and sweet doctrine of Bhakti (love and faith) they preached." Without such moral courage and heroism we can achieve absolutely nothing. Let the righteousness of our cause fill you with the enthusiastic hope in its ultimate success. Let us finally trust for strength for the achievement of India's regeneration and glory to Him who presides over the destinies of all the nations of the world.

THE END.

Appendix A.

THE THEIST'S ARTICLES OF FAITH.

1*st.* We believe, that this Universe has sprung from, and is sustained and governed by, the will of a Supreme and self-existent Being, infinite in power, wisdom, love, justice and holiness. His Providence is ever-active, special as well as universal. By reason of his infinitude and uniqueness, He is beyond our conception, but certainly not beyond our *knowledge* and faith. We cannot conceive or comprehend him except but partially through his manifestations in nature and in man, but by means of our reason, and instinct, faith and intuition, we can sufficiently *know Him*, to *believe in Him* and to worship Him in faith and spirit.

2*nd.* We believe that man by virtue of his peculiar moral and spiritual constitution, and of the peculiar privileges consequent upon that constitution, and also by reason of his conscious relationship with that Divine love and justice, is the son of God, and as such is fit to know Him and love Him, which is man's highest destiny, and to serve Him, which is his highest privilege.

3*rd.* We believe that worship or conscious moral and spiritual intercourse with this Father, consisting of an attitude of love, gratitude, trust, and reverence, is a most sacred and solemn duty on man's part, and the way to his salvation.

4*th.* By salvation we mean that state of perfect union of the son with the Father, where there is no extinction or annihilation of his separate entity as a *child*, nor absorption into the supreme Being, but perfect harmony between his *will* and the will of the Father, through *love* and *self-surrender*. It is both *negative* and *positive*. Negatively it means *liberation*

from sin and misery, and positively a state of felicity consequent upon a conscious life in God.

5th. We believe that the way to this salvation is not through *pantheism*, which regards sin and misery as delusions, nor through *asceticism*, which aspires to uproot the *desires* and subjugate the body, but through *love*, which teaches the soul to seek the will of the Father as the highest good. It does not snatch the soul away from temptations nor violently uproots the desires, but places it above them and beyond them by making them matters of indifference to its purpose or aim.

6th. We believe that man is destined for eternal existence, of which his life on earth is but the first and the preparatory stage; that he is morally accountable for his conduct; and that there is no escape in the future from the consquences of his acts in the present. The punishment of sin is sure and inevitable, and forgiveness with God means the permission of spiritual restoration.

7th. But we do not imagine any material Heaven or Hell. There may be worlds and spheres, where human souls find themselves placed during the several stages of their progress and development after death, but Heaven and Hell with us are not *places*, but *states*. By *Heaven* we mean the *joy* consequent upon knowing and loving the Father, and upon being allowed to hold unclouded intercourse with Him;—this being the highest reward of virtue; and by *Hell* we mean that miserable state, where the soul is made unworthy of intercourse with God, and finds delight in unrighteousness;—which also is the worst punishment of sin.

8th. We do believe that not only out-ward morality as recognized by society, but also the purity of the inward nature, producing singleness of mind and holiness of intention, is one of the first conditions of proper spiritual intercourse with God, and that the attainment of this holiness should be a matter for earnest prayer.

9th. By *sin* we understand the *conscious* and *wilful commission* or indulgence of a deed, thought, or desire, which

leads the soul away from the Divine will, and also the conscious and wilful *omission* of any deed, thought, or desire, which leads us towards the Divine will.

10*th.* By Divine will we understand that universal, eternal and constant action of the Divine spirit, which, under given conditions, is manifested in different shapes and proportions, through our reason, conscience, affections and will. When it breathes through the *reason*, it is *wisdom*, enabling us to perceive the *true*; when flowing through the conscience it is *virtue*—giving us a sense and knowledge of *the right*; when operating through the *affections*, it is *love*, leading us to seek the *good of others*; and when influencing the will it is *courage* —giving us firmness to stand upon *duty*. The conditions of the action of this Divine will are *love* and *self-surrender*. Man's highest excellence can only be attained through submission to ever-active law of righteousness and departure from it is his degradation and misery.

11*th.* We do not believe that man is a sinner by birth, but becomes so by his conscious and wilful commission and omission as described above.

12*th.* We believe that sincere repentance and earnest prayer, are the means of his reconciliation with the Father. Repentance is the awakening of *love*, *faith* is maturity thereof, and *regeneration* is the result.

13*th.* By regeneration we mean the ultimate establishment of harmony of man's will with the law of righteousness in his nature and the suppression of his sinful will.

14*th.* By prayer we understand that loving, trustful and expectant attitude, which the soul naturally assumes towards God, when it feels itself weak and fainting in its struggles after spiritual progress.

15*th.* We believe that the prayer or *aspiration* of man, a universal spiritual law, is met by the *inspiration* of or infusion of Divine energy into his soul, giving him ngth, purity, and peace, which help him towards his spiri progress,—and that the action of this Divine grace is

proportionate to the *intensity of the prayer* and *thoroughness of the submission* of the soul. This Divine inspiration, according to peculiarly intense longings and aspirations, at times assumes the shape of special manifestations, in the case of individuals and nations, as illustrated in the lives of great men and great races.

16*th.* We do not look upon the world as a delusion like the pantheist, nor as a place of bondage like the believer in transmigration, nor as the heritage of fallen humanity and consequently an abode of sin and suffering like the orthodox Christian, but we believe that the world is a nursery for the soul, beautifully adapted for its growth and development, and for the exercise and culture of its moral and spiritual powers during the first stage of its existence ; and that all the spiritual and moral ties that bind man to his family, and to his kind, are sacred and divinely ordained.

17*th.* In accordance with our views of God, man, and the world, we believe that true piety does not consist in quietism and mysticism, nor in outward ceremonies and asceticism, but in the strict purity of inward and outward conduct, in the sanctification of the relations of life, in the combination and harmony of faith and work, of communion and prayer, and of love and philanthropy.

18*th.* We believe in public worship, first as a necessity for our individual spiritual progress, secondly, as a duty for the spiritual realization of the brotherhood of man.

19*th.* We look upon caste and every other form of denial of social or individual rights, by individuals or classes, as impious and reprehensible, and as such a proper field of unceasing moral warfare for all true lovers of Go

20*th.* In accordance with the above spirit we l upon the Church as essentially a family of brothers sisters, and as such a common-wealth in the strictest s of the term ; where the abuse or misappropriation of p by one or a few, is unfair, ungodly and condemnable.

21*st*. We do not believe in any divinely revealed book, nor in any infallible guide or Pope; but we regard all perceptions of the really true, good and holy, in any book or man as revelations of God and reverentially bow before them.

22*nd*. We believe that religion is progressive; that all the religions of the world represent more or less rude and imperfect attempts to spell out the common religious instincts and spiritual inspirations of mankind; that they have not been *made* but have *grown* out of the spiritual life of man, assuming different forms owing to difference of intellectual, moral, social and political conditions. So there are truths in all and we cheerfully accept them.

23*rd*. In accordance with these views, we regard the whole human race, as a family, of which God is the father, the world the abode, the Great men the elder brethren, the scriptures of all nations the depositories of spiritual treasure, and the triumph of truth, love, and justice the ultimate goal.

00094615

Digitized with financial assistance from

on 11 March, 2020